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COMMUNICATIONS.

For the Western Recorder.

TRACTS TO EVERY FAMILY,

WHICH IS WILLING TO RECEIVE THEM.

Had not God, in his providence, brought before the minds of Christians the duty of a systematic distribution of tracts to all who are willing to receive them, it might have been easy to satisfy conscience, while the duty was neglected; but with the light respecting the duty has come also the obligation to perform it, and neither the one nor the other can now be evaded. The Committee of the American Tract Society, in their annual report, have urged this thorough method of distribution by the most convincing considerations; the Branch Tract Societies in Boston and Philadelphia have unanimously sanctioned it in spirited resolutions, and, so far as this method is known, it manifestly commends itself to the cordial approbation of all the people of God.

The plan is simply to divide any given portion of the country into convenient districts; and, at a meeting of active friends of the cause, assign each district to some individual, male or female, who will personally and statedly visit every dwelling, present a tract to each family, explain the method and design of the distribution, and engage, as far as circumstances permit, in personal religious conversation. A sketch of the plan, as adopted for four successive months, throughout the city of New-York, by the New-York City Tract Society, is presented much more in detail in a circular issued by that Society, and also in the appendix to the annual report of the Parent Institution, and in the Tract Magazine for June and July.

It has been considered an essential item of the plan, to select the same tract for distribution each month, throughout the whole city, ordering a sufficient quantity of each tract beforehand from the Parent Institution. "The Institution and Observance of the Sabbath," was selected for March; "Kittredge on Intemperance," for April; "The Dairyman's Daughter," for May; the "Importance of Consideration," for June;—"Quench not the Spirit," for July; "Temper is Every Thing," for August; "Search the Scriptures," for September; and "Do you want a Friend," for October. This measure being adopted, the distribution may be long continued, with assurance that the same tract is not twice presented to one family. Some of the encouraging facts which have occurred in these distributions, we shall here add, after adverting to a few considerations clearly urging the duty; for on this subject we feel that we can never be silent, till the whole christian community are awake to its importance, and the work is carried into active and thorough execution throughout all our boundaries.

1. There is a single feature of the plan which must bind it forever to the affections of the people of God; it opens before them a way of *directly enlarging, by their own personal efforts*, under the divine blessing, *the boundaries of the Redeemer's kingdom*, and extending it into the territory of the grand adversary of souls. The Apostle spoke with triumph of building "not upon another man's foundation;" of carrying the blessed tidings of salvation, where, but for him, the great enemy might have held undisturbed dominion; and in this simple and delightful plan of operation, each humble Christian may do essentially the same thing. For

2. It is an undeniable fact, that, even in this land, so distinguished by gospel privileges, *large portions of the population enjoy no means of grace whatever.* We do not refer merely to the valley of the Mississippi, and the amazing tide of population that is daily rolling to the west; nor to the sparse population of extensive portions of the south; nor to the victims of vice and infidelity congregated in our large cities; nor to places specially distinguished for wickedness and a deprivation of the gospel. We refer to these; but we refer also to the most favoured portions of our whole land, whether in New-England or out of it, and we say that *even there* (taking any portion of considerable size) *will be found many families* who absent themselves wholly from the house of God, who are destitute of the bible, or neglect to read it; on whom no minister of the gospel calls to converse on eternal things; whom no private Christian visits with any degree of frequency on the same errand of love; and who are living without God, and without hope, and without the means of grace, and dying in this christian land, under a condemnation more aggravated than that of the poor benighted heathen. Would to God that these representations were unfounded. But if any one is disposed to question their correctness, let him first be assured that they apply not to his own immediate vicinity, and we shall rejoice to hear his testimony.

3. *It is a clear and solemn duty to offer the messages of the gospel, in some form, continually to all.* "Go ye, and preach the gospel to *every creature*." There are long arrears to be brought up for the dying heathen; but shall we live, and go to the judgment, while families within one mile, or two, or five of us, have scarcely received the message of the gospel in any form whatever, and will meet us in the judgment, to ask why, when we knew the grace of our glorious Redeemer, and wore away our whole life almost at their very doors, we did not carry them, in any form, the gospel message, and entreat them to receive it, even with earnestness and tears.

4. *The stated distribution of a tract to every family is a most happy method of conveying to all some portion of gospel truth.* The tracts are attractive in their appearance, and short, and interesting. The successive tracts come in a constant variety; they come as a free gift; a token of friendship and affection. If the heads of the family do not value them, they are very often acceptable to the young; by presenting the same tract to all, no invidious distinctions whatever are made. The complaint of each family will rather be that they are passed by, than that they receive the gift in connexion with others; and in addition to all the encouragements to hope the tract itself will be useful, an almost unparalleled opportunity for personal religious conversation is presented, for persuading to an attendance on public worship, recommending the perusal of the bible, and the placing of the young in Sabbath schools, supplying the temporal wants of the needy, and imparting blessings, temporal and spiritual, to all our fellow beings, to whom the providence of God thus gives us an access.

Let no one suppose that we magnify the importance of this means of grace, as *contrasted* with other means. We bless and praise God for the hope we have, that ere long, a bible will be placed in every family in our country; and soon may the time come, when every child shall enjoy the blessings of the Sabbath school, and when the commissioned minister of Christ shall enter every dwelling to proclaim the way of salvation through the Redeemer. "This ought ye to have done, and not to leave the other undone." When we shall use all the means of grace with all our fellow beings, and in humble reliance on God for a blessing, then may we hope that the kingdom of God will come with power.

5. Nor must we pass in silence *the rich blessing which their labour of love brings into the hearts of the distributors themselves.* It is a blessing such as God loves to impart, and is with more difficulty described, than prized by the devoted Christian, who knows the joys of labouring for Christ. It involves all the rich fulfilment of that promise, "It is more blessed to give than to receive;" it warms the heart; it draws forth the tear of sorrow for the ravages which sin has made, and the tear of gratitude, that there is salvation in the Saviour's cross, and that he condescends to use such feeble instruments to advance his cause on earth; it lifts the soul in prayer; it swells the bosom with christian love; it is a labour from which a child of God might joyfully go to give up his account, and hear the meltings of overflowing grace: "I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We have ourselves engaged in these distributions with a consciousness, strong as we ever felt, that we were in the path of duty, that we had the aids of the Holy Spirit, giving us joy and peace in our own hearts, and opening before us the way of access to the hearts of others.

OTHER CHEERING ENCOURAGEMENTS for the stated distribution of tracts to every family which is willing to receive them, are found in the *facts, which, in these distributions, have already been developed.* The following are selected from the reports of distributions in the city of New-York for the months of April and May:—

The distributors, says the committee for ward No. 1, almost universally report that the tract was well received; and many instances are named in which much gratitude was expressed, and a hope that the tracts would be continued. A distributor in 110 families says, "When this district was first assigned to me, I considered it *large*, and thought of having some person associated with me; but I have been agreeably disappointed, and should now be willing to have one of double the size." The distributor of 139 tracts reports, that a grocer and a Roman Catholic, who last month declined receiving tracts, both consented this month; and that a distinguished Universalist, who sneered at them, consented, after a long conversation, to receive them every month. A distributor in three blocks between South-street and Front, says, "I have distributed 118 tracts, and am happy to say that nothing like opposition has been manifested." If no other results were to follow this great enterprise, than the discipline it would give the distributors themselves, inspiring devotional habits and feelings, government of temper, humility, patience, perseverance and christian boldness, the work would be worthy of perpetuity.

The distributors, says the committee for the 2d ward, are generally zealous in the good cause and encouraged to persevere. If the committees do not grow weary in well doing, no doubt great good will be done, by their carrying into every family the word of life, in the form of tracts, accompanied by a word from the distributor, which, in many instances, will prove to be as a nail fastened in a sure place.

The committee for the 3d ward says, "I had occasion to call on a lady of affluence in S—— street, who remarked to me, that this month and the last a tract had been presented to her, and she was much pleased with the plan of distribution adopted, and thought she must make a donation to aid the cause. On the following day, she sent me ten dollars."

In the 5th ward, one distributor says, "I should judge, that not more than one family in four in my district statedly attend any place of worship." "The tracts distributed by me this month," says another, "were received with much pleasure, and some expressed great approbation of the tract distributed last month. I saw a gentleman in Broadway, who last month, through his servant, refused the tract; but on my explaining the object, he now received one with pleasure." Another says, "I have found much encouragement in fulfilling the duty assigned me. I did expect some difficulty in distributing Kittredge's Address on Intemperance; but, except in one or two instances, extreme pleasure was shown and great interest manifested in the cause of temperance. I should be very unwilling to relinquish the privilege of being a tract distributor."

The committee for ward No. 10 says, "On the whole there is reason for much encouragement. The tracts are more gratefully received than it was apprehended they would be, and the labour of the distributors is less difficult than was at first supposed.—Many occurrences have been reported, showing the great need of tracts, and of all other means of instruction."

In ward No. 11 one lady said, that the *Dairyman's Daughter* was the means of her first religious impressions, which, she trusted, had *terminated in her conversion.* Another said she prized the tract I presented to her very highly, for it was the means of leading her to renounce all hope of salvation without an interest in Christ; and that she now hoped *her sins had been forgiven.*

The committee for ward No. 13 reports: "The distributors have, in general, presented the tracts in person, and where practicable, have entered into free religious conversation. *Four persons were found earnestly seeking the salvation of their precious immortal souls.*" One female distributor says, "The gratification I experienced, is a sufficient incitement to persevere in this interesting labour of love. My eyes have seen enough to encourage all the friends of the tract cause." Another says, "A young man, who had attended infidel meetings in this city, has been seen reading a tract, with his eyes suffused in tears." Another says, "A young man took up the tract on intemperance, and was so affected in reading it, that he has not drank a drop of ardent spirits since." A Roman Catholic lady was seriously impressed in reading a tract, and desires religious conversation, and takes much delight in prayer-meetings. A Roman Catholic gentleman, who disregarded every thing serious, seems much changed since reading the tracts. When his wife expressed a fear that reading the tracts would turn them from the catholic faith, he replied, "he did not care what he was turned from, if he could get true religion." "A lady," says a distributor, "who was not found last month, entreated me, with tears, to bring her a copy of the Dairyman's Daughter, when I came again."

The committee for ward No. 14 reports the following instances: "One distributor, a young lady, who recently requested the privilege of occupying a district, said to me at the close of the last meeting of distributors, "I have taken great pleasure in distributing tracts, and have often bought them at the tract house for this purpose. I suppose I feel more interest in distributing them, because *a tract first led me to attend to religion.* It was "*Quench not the Spirit.*" I read it three times, and determined that I would "*seek religion now.*" She is a member of a church in New-Jersey, and gives very decided evidence of piety. One woman very thankfully received a tract, seeing it was on the subject of intemperance. She had been seventeen years in this country, and had lived, she said, very happily with her husband, till he betook himself to the use of strong drink. "Now," she added, "you cannot conceive how much I suffer. Pray come again with tracts."

An esteemed clergyman of the city recently met an aged female member of his church with the usual salutation, "How do you do?" "I am getting better," she replied. "Getting better? I did not know that you had been sick." "Oh yes, I have been *ailing* these five and twenty years. But I begin to feel better. God bless the Tract Society! These tracts that they are distributing to every family, have come close home upon my husband. They told him he must not break the Sabbath, and so plainly, that he knew they *meant him.* They told him his Lord's will, and he has began to do it. He prays in his family now. Yes, and he has knocked off his glass, too! I begin to feel a good deal better, Sir."

The wife of an intemperate man said, that Kittredge's Address was the best tract ever distributed. Her husband left off drinking entirely, from the time of reading it; but she was obliged to add, that, within two or three days, he had commenced again. "The history of distribution in this ward," says the report, "clearly shows that the work in which we have engaged is altogether practicable and promises very great good. Nothing but criminal remissness, it appears to your committee, can prevent its being permanently prosecuted. *The grand point is for the distributor to become acquainted with every family, and to show, by his conversation and deportment, that the sole desire of his heart is to promote their best interests for this world and the world to come.* Then the work is easy, and often very delightful. It is almost the only means yet devised of carrying the gospel to a vast portion of our population. It is the belief of your committee, that the work is more important than has yet been felt by any."

The duty manifestly devolves on branches and auxiliaries, to take up this work, and carry it on, throughout their own appropriate fields of labour. We wish the officer of every auxiliary who reads these lines, immediately to have a meeting of the board or committee of the Society with which he is connected called; the documents on the subject, which have come to hand, read; the obligations to enter on the work solemnly and prayerfully considered; and such measures immediately adopted as the best interests of the cause of tracts and of religion demand.

If any feel, that the plan of operations proposed will be attended with *insuperable obstacles*, we urge on their attention the animating *facts* above mentioned, and others which have been published and extensively circulated.

If any feel, that it will be *impossible to raise funds for procuring the tracts* which shall be requisite for the monthly distribution of a tract to every family, we recommend to them the adoption of this simple principle, that whenever God points out to us the performance of any duty, if we enter upon it discreetly and faithfully, and in dependence on him, using proper endeavours to obtain the requisite means, he will never suffer the object to fail or falter for want of pecuniary aid.

To God and to the hearts of Christians we commend this important design, praying that the day may soon come, when there shall not be any family in these United States, who is not visited from time to time by evangelical tracts, presented by the hand and accompanied by the cheering smile and cordial best wishes and prayers of some faithful, devoted follower of the Lord Jesus Christ. H.

A NEW ERA.

Christians, what means it, that the church is awakening to the duty of conveying the bible to *all*, and of carrying tracts to *all*; and, by every means which can be devised, offering the message of the gospel to *all?* What means this new sense in the hearts of thousands, that the gospel is a MESSAGE, that must be *carried* and *delivered to all without delay*; that is not merely to be proclaimed in pulpits, and locked up bible and tract depositories, but to be *carried* and *tendered* to men who will not come after it, in their own places of abode? Are these not fruits of the motions of the Spirit? And is not God waiting to be gracious? Let us beware how we resist these motions, and grieve away the heavenly messenger. Let us follow with the tenderest concern and most filial obedience, wherever he would lead. His call is "NOW." Let us not offend the blessed friend of our hearts by saying, "Go thy way for this time!" Let us come up steadfastly and with unshaken confidence to the discharge of duty, that God may bless us, and when he calls for us, we may be found labouring for him. H.

For the Western Recorder.

WHAT KIND OF RELIGION IS THAT WHICH CAN LIVE ONLY BY CONTROVERSY?

MR. EDITOR—A few days since, I unwittingly took up two of the recent numbers of a certain semi-monthly religious or anti-religious newspaper, published as I perceived in your village; and in casting my eye over the letters on the first column, addressed to a presbyterian clergyman, (which appear to be a part of a series of letters of the same character), I was forcibly reminded of an anecdote related to me not long since by a baptist clergyman, which, with your permission, I will proceed to relate. The statement is unquestionably true, and the ground where the occurrence took place can be readily proved out.

In a neighbourhood in one of the middle counties of the state of New-York, where there were but a few decidedly pious persons, a universalist preacher intruded himself, and for some time gave the people a sermon once in six weeks. In this neighbourhood, although a number occasionally attended the preaching, there was but one decided Universalist, and with him the preacher resided while there. He had become a thorough disciple, and was ingenious to decoy others into the same path. Whenever the preacher came, they took counsel together, and were probably strengthened in their belief.

At length the Lord poured out his Spirit upon the neighbourhood, and while the preacher was absent, his disciple became alarmed about his soul, forsook his false system, and indulged a hope of having passed from death unto life. When the preacher came to fulfil an appointment made six weeks previous, and ignorant of what had taken place, he found that his old friend had gone to the baptist church meeting a mile or two distant. The preacher had probably heard something of the revival in the neighbourhood, and was now alarmed. "A baptist church meeting!" he exclaimed: "I must see him. Where is it?" He was told where, and he hastened to the place. Just as he entered, his friend was on the floor, relating what the Lord had done for his soul. The preacher at first appeared determined to interrupt him, but was restrained by a sense of propriety. He heard the relation, witnessed all that took place, and at the close of the meeting immediately accosted him on the subject of universalism. The convert informed the preacher that he could not converse with him then; but he invited him to return to his house and lodge. The preacher consented, and they moved homeward, tho' not in such a way as to admit of renewing the conversation. On their arrival at the house, he recommenced the attack; but was informed by his host that attention to domestic concerns must then prevent him from listening to what he had to say. Supper was soon ready, and they sat down to partake of it. As soon as the *convert* had asked a blessing on the food made ready, (a custom, by the by, which Universalists do not always practice), the preacher once more commenced his "argumentation;" and as the neighbours began to come in for the purpose of a Saturday evening prayer-meeting, his host for some time made little or no reply. At length, as a number of persons had assembled, and as the preacher seemed determined to go on with the argument, whether any one would talk with him or not, his host replied as follows:—"Mr. ——, you know we have often counselled together as to the means of spreading this doctrine, and we have always agreed in this one thing, namely, *that we could support universalism no longer than we could get some one to dispute and argue with us. You recollect that we have often agreed in this; and therefore I am determined not to argue with you.*" The preacher was abashed; and as he despaired of finding a kindred spirit in a prayer-meeting, he called for his horse and departed, probably to find a place where he could be better accommodated.

I will just add, Mr. Editor, that in my view, this anecdote exposes the policy of the letters alluded to, and so far leads us into the secrets of Universalists, that we may know what to think of their fondness for controversy. A TRAVELLER.

The letters are not worthy of the smallest notice; but the Traveller has told us a very good story, and doubtless a true one.—*Ed. Rec.*

RELIGIOUS CHARACTER OF THE EMPEROR ALEXANDER.

Translated for the New-York Observer from the Evangelical Church Journal of Berlin.

In Geneva a little work has appeared upon the Emperor Alexander, which contains some interesting information relating to the private history of this distinguished prince. The respect we feel for the memory of the late Emperor, as well as the delicate nature of what is related, would make us cautious in introducing it into our pages, if the account had not been noticed unfavourably by some cotemporary journals, which have spoken sneeringly of Madame Krudener, and the author of the work, (the Rev. Mr. Empeytaz), and have also endeavoured to place the story in a false light. We therefore deem it proper to give a condensed abstract of the work, the contents of which are entitled to full credit, and then add some things which we have procured from other sources. We do this to correct the opinions of American & English Christians respecting the last years of the Emperor Alexander's reign.

The author, after stating that the mild and peaceful policy of the Emperor Alexander was not the fruit of philosophy, but of christianity, proceeds to relate the remarkable circumstances of his conversion. The season of youth was spent by Alexander in worldly amusements. But they did not afford him happiness. The voice of conscience was heard above that of the world. The thoughts of judgment and eternity alarmed him. He often made the resolution that he would alter his life; but his efforts at amendment failed. The divine grace, which alone can renew men, had not yet touched his unregenerate heart. An interview with Stilling gave him no relief, for instead of pointing him to mercy, this distinguished teacher showed him his duty to obey the divine law, and said nothing of the great and eternal salvation in Jesus Christ, nothing of the forgiveness of sins obtained through him.

It does not appear why Stilling, who had himself experienced and testified the grace of Christ, refrained from communicating his views, on this point, to the Emperor.

Alexander, however, laboured zealously to reform his life; he regularly read the holy scriptures, was scrupulous in keeping the commandments; but all in vain: "How to perform that which is good he found not." Rom. 7: 18. In this state of mind the Emperor entered the field in 1813.

The events of the previous year, 1812, which set his kingdom and his throne in great danger, and from which the hand of the Lord visibly delivered him, made a deep impression upon his mind. On the medals struck for his army, Alexander had placed the words, Psalm 125—"Not unto us, O Lord, not unto us, but unto thy name give glory."

A lady of the court, acquainted with the conflict in his mind, gave the Emperor, on his departure from Riga, a copy of the 91st Psalm, with a request that he would read it often for his consolation and support. Alexander took the paper with him, and thought no more of it. Some days afterwards, on the borders of his empire, he heard a sermon upon the 13th verse of this Psalm, "Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under feet." The sermon attracted his attention; at night he found the paper in his clothes; and this circumstance he regarded as a new intimation of Providence, that he should reflect more seriously upon his salvation.

A letter from Madam Krudener to a friend upon the divine compassion for sinners, which is revealed in Christ, led him to think that this lady could furnish relief on the subject which agitated his soul. In June, 1815, the Emperor found Madam Krudener at Heilbrunn. In an interview obtained at his request, she represented to him his sinful condition, the errors of his past life, and the pride which had governed him in his plans of reformation. "You have not approached the Mediator as a criminal who prays for mercy. You have not received pardon from him who alone can forgive sins. You have not, like the Publican, said—"God be merciful to me a sinner." These words pierced the mind of Alexander as a two-edged sword dividing the soul and the spirit, and being a discerner of the thoughts and intents of the heart. Alexander was convinced, that Madam Krudener had helped him to discover in his own heart, things which he had never before seen. At his invitation, she accompanied him to Heidelberg, in company with his suite, among whom was the author. Here the Emperor often spent the evenings from the hours of ten to two in her society, reading the scriptures, and conversing with her on the truths of the gospel. Of politics there was no mention; the Emperor pointed out statedly some passage of the bible as the topic of conversation.

Once when he spoke to the author with much grief, on the sins of his early life, M. Empeytaz took the liberty to ask—"Have you now the peace of God? Are you assured of the forgiveness of your sins?" The Emperor was at first silent; then, after some reflection, he said with a firm tone—"It is well with me, very well. I have peace, the peace of God. I am a great sinner; but since Madam Krudener has shown me that Jesus has come to seek and to save that which is lost, I believe that my sins are forgiven. The word of God says, "Whosoever believeth on the Son of God, is passed from death unto life, and shall not come into condemnation." I believe—yes, I believe—John the Baptist says, "Whosoever believeth on the Son hath eternal life." But I need instruction, I must tell what passes within me; must advise with such as will help me to walk in the way of salvation, to lift my heart above earthly things and fill it with heavenly things."

On another evening, Alexander remarked that God had a long time ago inclined him to read the scriptures, and given him delight in prayer. Amid all his cares, even during his wars, he had daily read three chapters, one from the Prophets, one from the Gospels, and one from the Epistles; took much pains to govern his life by the precepts of the bible, but still was unable to eradicate the evil propensities of his heart. Now, however, he felt the influence of the grace of Christ, which alone gives us power to do what God requires.

Once speaking of the importance of prayer, the Emperor said, he had extricated himself from the greatest difficulties by prayer, and often in his conferences with his ministers who differed from him in their views, he had by silent prayer succeeded in bringing them back to the principles of love and equity. At another time, when the author was speaking to him of the necessity of an established faith in the word of God, and quoted the example of Abraham, who believed, and his faith was accounted to him for righteousness, Alexander replied, "Ah yes, this simple living faith, which looks only at the Lord, which hopes against all hope, is what we need. But there must accompany it the courage to offer up Isaac, and this courage fails me. Pray to God for me, that he would afford me strength to give up all, and follow Christ, and confess him publicly before men." After a pertinent prayer had been offered, Alexander pressed the author's hand and said, "Yes, I feel the brotherly love which united the disciples of Christ. Your prayer is heard. I shall have strength from above to acknowledge my Lord and Saviour before all the world."

While his head-quarters were at Heidelberg, the Emperor read the Psalms in course, and on the 19th of June he came to the thirty-fifth—"Plead my cause, O Lord, with them that strive against me," &c. This relieved him from all anxiety respecting the issue of the war. One evening he read the whole Psalm, and mentioned the events of his own life, to which it was applicable. At the words—"They rewarded me evil for good," &c. he said, "I constantly pray for my enemies, and feel that I can love them as the gospel requires." At the words—"Stir up thyself, and awake to my judgment:" "This God will do," he said, "I am firmly persuaded of it; this cause is his own; for it is to promote the welfare of the nations. O, that God would make me the means of giving peace to Europe! I am ready to offer my life for it."

At the news of the unfortunate battle of 16th June, the Emperor's courage remained firm. After an earnest prayer, he read the 37th Psalm, "Fret not thyself because of evil-doers," &c. and spoke encouragingly to those around him. "I wish," he said afterwards, "you could have seen the expression of my countenance, how I was supported from above, and what peace I had while all around me were disquieted." Some days after, on the victory of 18th June, he thanked God, and exclaimed, "How happy I am! My Saviour is with me. I am a great sinner, but he will make me an instrument of peace. Happy for them, would the people all submit to the gospel. Would I could see my brother Constantine repent: I love him very much, and bear him on my heart, and pray the Almighty to open his eyes."

Madam Krudener followed the Emperor with his train to Paris, and had frequent interviews with him in the evenings, notwith-

standing the obloquy to which it exposed them. "Pray for me," said Alexander; "not that I may be kept from evil which men can do unto me, but that the Lord would keep me from the temptations of this city." At the attempt to poison him, Alexander said, "Be easy; God is present; he watches; I fear nothing from men." Once he had been harsh towards one of his train. He came, evidently confused, into the chamber of Madam Krudener, but went out again, asked pardon of the man, gave him his hand, and then calmly returned.

At the great review of the Russian army at Vertus, in Champaigne, on the 10th of September, public worship was performed. Alexander said, "This day is the happiest of my life: I shall never forget it. My heart is full of love to my enemies. I have been able earnestly to pray at the foot of the cross for them and for the welfare of France."

Some days after his departure from Paris, he said to his friends who were assembled, "Before I leave France, I will present an act of acknowlegment to the Holy Spirit for the protection which he has afforded us, and invite the people to submit themselves to the dominion of the gospel. He brought a sketch of what he proposed to offer, and requested his friends to examine it, and tell him if they were dissatisfied with any expressions in it. "I wish," said he, "that the Emperor of Austria, and the King of Prussia, would unite with me in this act of prayer, by which it may be seen that we, like the wise men of the east, acknowledge the supreme authority of God our Saviour. Pray with me to God, that he would incline my allies to subscribe this act." The next day the Emperor again took the paper, received the remarks made upon it, and presented it to his allies for their signature. He was gratified that the princes readily entered into his design.

Mr. Empeyatz then gives an account of the treaty of the holy alliance, since so much decried. The impartial Christian, he says, must rejoice to see three mighty rulers declaring that in the government of their people, and in their intercourse with other princes, they would follow the rules of equity, love, and peace, prescribed by the religion of God our Saviour, and that they would acknowledge this as the only means of aiding human laws, and supplying their imperfections. He must rejoice to see these three princes, although of different communions, regarding themselves as brothers, and their people, as members of one christian community. He must be pleased to see them publicly commanding their people to obey the prescriptions of the Saviour, and acknowledging that all power belongs alone to the King and Lord of all Christians, in whom are assembled all the treasures of love, knowledge, wisdom—to God our Saviour, Jesus Christ, the Word of the Highest, the Word of Life.

It is also certain that neither the contents of this act, nor subsequent events, at all justify the conclusion that the holy alliance was formed for selfish aims; and it is plain that no other principles can be found except those of christianity, to strengthen and make sacred the rights and duties of princes and people.

An intelligent man is said to have asked Alexander, after the conclusion of the holy alliance—"Sire, have you considered that you have made a covenant with God the Lord, and not with men, and that only holy men, as Abraham and Moses, have ventured to do this?" Whether the Emperor Alexander sufficiently weighed the obligations he had assumed; whether there were not some political aims in the holy alliance, He only knows who tries the hearts and the reins. But according to human view, his conversion above described was genuine; for his life evinced it, which from this period became wholly changed. For several years after this important period, the diffusion of the holy scriptures by bible societies, and the extension of christianity by missions, lay near his heart. He is said to have often averred, that he placed no value on the external forms of different religious communions; and he showed by his actions that he would support the faithful ministers of the word of God, when persecuted by a dead pharisaism. It must, however, be confessed, that in the last years of the prince's life, he exhibited less of that power which trusts alone in the Lord. He was influenced too much by the dread of man; and the fears which he had formerly despised, became his masters. In his youth he had imbibed erroneous views of liberty in the schools of French infidelity, and he might now, instead of opposing them, have been afraid of them, and this fear would operate unfavourably. He may have sometimes confounded the movements which the gospel produces, where it begins to operate, with the commotions which originate in the spirit of faction; and this mistake may have led him to favour too much the policy of a corrupt hierarchy, and the opinions of those who trust to an arm of flesh. But the course which he pursued deprived him of his peace of mind; and from the time that he adopted this policy, the duties of his exalted station became an almost insupportable burden.—Yet we know that he held fast his faith in his Lord and Saviour; that the holy scriptures continued to be his constant study; and from an account of his last days, printed at Petersburgh in 1827, it appears that just before his death, he received the holy sacrament with the hope of a Christian, and as we trust to his eternal salvation.

TEMPERANCE.

THE DYING DRUNKARD.

A drunkard, who died in an alms-house in New-Hampshire early in the present year, made the following confession to the minister who visited him in his last sickness. It is from the journal of a minister published in the Temperance Herald:—

December 27th, 1828.—"Visited a poor man in the alms-house, aged 44 years, rapidly declining with consumption. He said, 'My mind is burdened: I wish to speak a few words to you.' I leaned over his bed, and listened while he proceeded in a low voice, frequently choked for utterance, and his eyes all the while suffused with tears. "I entered the army," said he, "in the year 1808. There I took to strong drink, and the habit is what, as you now see, has ruined me. I was well brought up; had good instructions; but I disregarded them all; and now I am dying, *without any hope!* When I left the army, instead of reforming, I grew worse. With six companions, I used to go every morning before breakfast to a *store*, for rum; and that store was kept by a *professor of religion!* Oh! shocking way of getting rich! Those companions are now all dead; and soon I shall be too.* I have had many narrow escapes. In my drunken fits, I have fallen down steep places among rocks, and into ditches, and have been drawn out of the road when I was liable to be run over. I have slept in barns, and by the side of fences; and now, in consequence of drinking, I am about to die. Oh! give warning to *young men* for me. Tell them of * * * *, and try to save *them*, from such a dreadful end. I have had a great many checks of conscience, and convictions of my sin. I have resolved to break off, and have sometimes done so for a month or two at a time; yet for rum, I broke my resolution, and now for rum I die in despair." Here the poor man was so overcome, that I begged him to desist from speaking, as he evidently could not sustain the effort.—"Well," said he, "I've told you my dreadful story; I hope you will pray for me, and warn others against strong drink."

* He died the following week.

Ardent Spirits.—The demand for this article of merchandise is becoming every day more and more limited. In private families, we think it can be safely assumed as a fact, that the annual consumption of ardent spirits has diminished one-half in fifteen years. We speak now more particularly in reference to the country. In our cities the dimunition may not be as great. As it relates to the country, two facts will tend to throw some light upon the position we have assumed. The first is, that orders from country merchants are not half as large as they were fifteen years ago; and the second is, that distilleries in the country are not half so numerous.—*Charleston Obs.*

In one of the large towns in New-Jersey, a merchant, who became convinced of the guilt of the traffic in ardent spirits, emptied his casks upon the ground. Of fifteen merchants, in the same place, three only continue to sell spirituous liquors; and there have occurred ten apparent reformations of drunkards.—*Col. Star.*

INTELLIGENCE.

SANDWICH ISLANDS.

The following extract of a letter, though not of a very recent date, may show something of the spirit which animates the missionaries at this station. The letter is copied into the Philadelphian from Dr. Green's Advocate. The writer of it—a member of the late reinforcement—inherited an "ample competence," a large portion of which, together with her own services, are entirely devoted to the missionary cause. She had just arrived with her husband at a new place of destination, where the letter was dated:—

WAIMEA KAUI, *September*, 1828.

On the north and east of our dwelling stretches a long ridge of mountains; and on the west and south we have a fine view of two islands and the wide ocean.

One of the bed-rooms is appropriated to my use. On taking possession of it, after arranging my trunks and little articles of furniture, I sat down and surveyed it with feelings known only to those, who, like me, had been for the last eight months destitute of a retired resting place. I shed tears of gratitude to my heavenly Father, who had bro't me hitherto, and dedicated myself anew to his service. I said—"Who am I, O Lord God, and what is my father's house, that I have been so highly favoured? And yet this is a small thing in thine eyes, O Lord, for thou hast covenanted to be my portion forever and ever! What can Maria speak more for the honour of thy great name, O Lord? There is none like unto thee; neither is there any God beside thee. Thou hast promised that thy Son shall sit upon the throne of his father David, and shall have dominion from sea to sea, and from the river even to the ends of the earth. Therefore, now Lord let the thing that thou hast spoken concerning thy Son, and concerning thy church, be established forever; and do as thou hast said. Let it even be established, that thy name may be magnified on these isles forever, and thy great and glorious promises to the church speedily accomplished."

With the exception of a few cultivated spots, every thing around us affords ample proof that we are in a heathen land; and the barren rocks are a sad emblem of the barren, uncultivated minds of the inhabitants. Not one solitary inducement, for any one, whose sole motive is not the promotion of the glory of God, to reside here. But, my dear friends, the presence of the missionary's God can convert this desolate region into a paradise; and without this the most delightful spot on earth would to me be a gloomy desert.

We were cordially received by the chiefs at this station. They have all been very kind and attentive, particularly Kaikioeva, and Emilin, (the governor and his wife). The former has not yet become pious, but is very friendly to the mission, and had written to Mr. Evarts to have another missionary sent to his station. They have been unwearied in their attentions. With respect to the disposal of my time since my arrival, it has been principally occupied in the study of the language, and the instructing of Mr. Whitney's children. I have lately commenced a school, to instruct the native females in sewing and writing. There are a great many more anxiously waiting to be taught than I can possibly attend to at present, with my limited knowledge of the language; and every day I am obliged to send several away who apply. My school-house is about three quarters of a mile from our dwelling. After instructing Mr. W.'s two little boys from eight till nine in the morning, I take my dinner with me, and attended by a little native girl, whom I have under my care, I set out for my school, which commences at half past nine. I remain there during the intermission, and return at four in the afternoon; when I again attend to my boys till five. The evening is left for study and writing. As to my improvement in the language, I can only say, that it by no means keeps pace with my desires; and I sometimes feel sad when I think how long it must be before I can converse with these poor dying souls, on subjects of such vast importance as those which concern their eternal interests. However, I think I am gaining a little. I have sufficient knowledge to make myself understood in the school, and generally understand my pupils. The hope that my time is not altogether spent in vain, and that with the blessing of God on my persevering endeavours, I shall at last accomplish the formidable task, encourages and animates me.

Our church is very nearly a mile from where we live. It is an unpleasant walk, partly over rough, rocky ground, and partly through red dust and sand, besides being scorched by the burning sun. But I generally go twice on the Sabbath; and if I understand a few detached sentences of the sermon, or remember the text in the native language, I feel amply compensated for my walk. We have a large meeting-house, which is always well filled, with apparently attentive hearers. There are nine native members, one of whom united with the church on a sacramental occasion since our arrival.

Taking into consideration every circumstance respecting my location, I have abundant reason to hope this station is assigned me by Providence for good. I feel, at least, as if I had arrived at home; and the retirement I enjoy is sweetly soothing to my spirits, after the bustle and confusion of Honolulu. Here I hope to labour and die for that glorious cause which I have espoused. Engaged in the missionary work, and blessed with the smiles of my covenant God, how can I be lonely? How can I be unhappy? True, many a tear flows, and many a sigh is breathed, when I think of a land I shall visit no more. But the recollection of past seasons of enjoyment, with those dear to my heart, is sweet; and, my dear friends, it is delightful to know that there is a land where all tears shall be wiped away, and the bosom no longer heave with sighs. Do not infer, from what I have said, that I am discontented or unhappy. Oh no! by no means.—With a mind formed for friendship, it is not to be wondered at that I should sometimes breathe a sigh after the delights of christian intercourse with those with whom I have enjoyed so much. That I have trials, I do not wish to conceal. But great, also, are my consolations; and nothing but the conviction that I could not be useful here, would ever lead me to have the least desire to return. Yes, my friends, I am cheerful, contented, and happy. Nothing but the evils of my own heart ever greatly disturbs my peace.

From the Philadelphia Christian Advocate.

THE GENERAL ASSEMBLY.

We have had an opportunity to witness the proceedings of most of the General Assemblies of the Presbyterian Church, since their first organisation in 1789; and we remember no one, which in our apprehension, was conducted throughout in a manner so eminently christian and exemplary as the last. We attribute this to influences shed down from the God of all grace, in answer to devotional exercises, more numerous, and apparently more fervent, than have been mingled with the business of former Assemblies. The day, which, by a standing order, is wholly set apart for religious services, was observed with great solemnity, both when the Assembly worshipped by themselves, in the room in which their sittings were held, and when in the after part of the day, they united with a large promiscuous congregation in the church. During the last ten days of the sessions, meetings were held every morning, at an early hour, by a considerable number of the members, for conversation on the best means of promoting revivals of religion, accompanied by prayer for such revivals, and for the divine presence with the Assembly in their deliberations, and for a blessing from on high to attend the measures they might adopt for promoting the cause of the Redeemer, in the church over which they have the oversight. There was also another daily meeting for special prayer, in the session-room of the second presbyterian church, at eight o'clock in the morning, at which many of the devout citizens united with some members of the Assembly, in presenting their supplications to God, for the effusion of his Holy Spirit on the supreme judicatory of our church, on all the churches under their care, and on all of every name that hold the truth as it is in Jesus. There may have been, and probably were, other associations for devotional exercises, of which we have not heard. On these meetings "the spirit of grace and of supplications" appears to have been poured out in more than ordinary degree; and we doubt not, as we have said, that it was in answer to the "effectual fervent prayer" offered in these sssemblages of his ministers and people, that God was pleased to spread a heavenly influence over the minds of the members of the Assembly. The risings of unhallowed feelings were suppressed, a spirit of conciliation and concession was manifest, mutual forbearance was exercised, majorities exhibited no triumph, and minorities no mortification, brother considered the equal rights of his brother, partial views and individual wishes were sacrificed for the general good, the extensive promotion of the cause of the Redeemer became the dominant consideration, and ruled the minds of those who spoke and voted. The result was, that although there was earnest discussion and debate, there was no discord or alienation; parties appeared to be broken down, and to become amalgamated into one mass of kindness and fraternal feeling—prepared for the Master's use, to promote, as widely as possible, his cause and his glory. "Let brotherly love continue."

GERMANY.

The following facts from the "*Kirchen Keitung*," a German paper, are cheering indications of the progress of truth in Germany:—

In Erlangen, a christian spirit is manifesting itself among the students, and Professor Kraft labours with increasing good effect.

The venerable Pastor Brandt publishes at Nuremburgh a paper, called *Homiletisch Liturgische Correspondenz Blatt*, in which he advocates with zeal the cause of evangelical religion. It has a constant increasing circulation. To the influence of this excellent paper, they ascribe the awakened attention to religion in Bavaria, and in North-Germany.

In Ingolstadt, where Eck, the great opponent of Luther, lived, an evangelical congregation was formed three years ago. They have a pious minister.

The university of Munich, one of the most important and attractive in Germany, presents a great variety of character. There Schelling, the founder of the natural philosophy, now a firm believer in divine revelation, labours in the cause of truth, and against what he once built up. With him Schubert labours to infuse a spirit of religion into the investigations of nature. On the other hand stands the Catholic Gorres, who some fourteen years ago, published the "*Mercury of the Rhine*," and was a *Pantheist*. He now advocates scholasticism and popish hierarchy.

STATE OF RELIGION IN MASSACHUSETTS.

The Connecticut Observer gives the following, as the substance of Dr. Porter's remarks before the Connecticut Association, relative to the state of religion in Massachusetts:—

"Rev. President P. from the General Association of Massachusetts stated, if we remember correctly, that there were about eighty ordinations in Massachusetts, in all denominations, last year; of which about fifty were among orthodox Congregationalists. Of ordinations among the orthodox Congregationalists, Unitarians and Universalists, about three-fourths were of the first named body. It was usual, said Dr. Porter, 16 or 17 years ago, to estimate the number of unitarian ministers in Massachusetts, as one third of the congregational ministers of that state. If this is a correct estimate, there was a relative decrease of unitarian ministers, the last year. The present number of students in the theological seminary at Andover was stated to be 140; a larger number than have at any previous time been connected with it. The state of feeling on the subject of missions is good, and a strong interest is felt, particularly in western missions. Fewer revivals than usual were reported from Massachusetts. The cause, said Dr. P. may in part be ascribed to the sovereign operations of the Spirit; and if we look for second causes, they may perhaps be found, to some extent, in the evils which, from the imperfections of good men, arise out of discussions that are necessary in defending "the faith once delivered to the saints." It was also suggested whether something might not be found to account for the decrease of revivals, the past year, in the agitation of subjects which have only a distant connection with vital piety. A rapid advance was made in Massachusetts last year, in the promotion of temperance. A moral revolution has been begun, "greater, said Dr. P. in my opinion, than the world has ever yet witnessed." In promoting the observance of the Sabbath, less was done in that state, last year, than was needed or than was expected. Relying for an impulse on the General Association for promoting the observance of the Sabbath, the Massachusetts auxiliary had not put forth its native energies; but they are now prepared to move onward with more energy, in connection with their brethren in New-England and in other parts of the country, in effecting the great objects of these societies."

From the Boston Recorder.

ANDOVER THEOLOGICAL SEMINARY.

Moses Brown, Esq. the founder of the professorship in this institution that bears his name, having in his statutes given to the Trustees the power to assign from time to time the duties of the professor on his foundation, with the approbation of the Visitors, according to the constitution of the seminary, in such manner as shall most directly and effectually promote the great object of the institution, which is stated in the preamble to the constitution to be, to increase the number of learned and able defenders of the gospel of Christ, as well as of orthodox, pious, and zealous ministers of the New Testament—the Trustees, at a meeting held the last week, determined that if the Visitors concur, in future the title of the professor on this foundation be, "Brown Professor of Pastoral Theology and Ecclesiastical History;" and that it be the duty of the professor to be chosen on this foundation, to give instruction in those branches of theological education.

The Trustees then proceeded to the election of a Brown Professor, and the Rev. Benjamin B. Wisner, D. D. of the old south church, in this city, was chosen. Both these acts of the Trustees, to be valid, must receive the approbation and concurrence of the Visitors.

Norway.—Morals and religion being in a very low state in Norway, a young man, not 20 years of age, named Franz Neilson, arose as a reformer about the year 1778. He preached scriptural doctrines, and denounced the pastors and churches, preserving, at the same time, such purity of conduct, that his enemies could find no good occasion of reproach against him. His success was so considerable, that he was summoned to Copenhagen as an innovator, and condemned to the galleys; but he had secured, by his faithfulness, so many friends, even among the clergy, that his sentence was commuted into some trifling punishment. He continued preaching the truth until his death, about 15 years ago, and left behind him about 30,000 followers, whom he had drawn from the pale of the established Norwegian church.—*Bos. Pal.*

Great-Britain.—The London Missionary Society has recently received a donation of *ten thousand pounds* ($44,444 44) from a single individual.

The British National Education Society has in a course of instruction at its schools, 48,992 scholars attending daily, and adding those who attend on Sunday only, 54,112; all from those classes where they would otherwise have been exposed to ignorance and vice. The Society has erected 474 school rooms, and trained up at its central school, designed for the purpose, 400 teachers. The church Sunday schools in England and Wales, which are under the care of the society, contain 550,428 scholars.—*ib.*

Mission of the London Missionary Society in Java.—The station of the London Missionary Society, on the island of Java, is at Batavia. It appears from the Missionary Chronicle, that Mr. Medhurst, the Society's missionary, has opportunity to preach to the various classes of people in the town, among whom are many Malays and about 20,000 Chinese. For the benefit of each of these there are regular services every Sabbath, at which many attend, and manifest a growing seriousness and greater acquaintance with scriptural truth. Mr. M. has under his care three Chinese schools, containing 60 scholars, who are doing well. There are also schools for Malay and Amboynese children.—*Mis. Her.*

The Earl of Winchelsea.—The withdrawal of this nobleman's name from the list of subscribers to the King's college, was in consequence of his rencontre with the Duke of Wellington; and the latter event, we can state on authority, has since caused the noble Earl to withdraw his name from the British Society for promoting the religious Principles of the Reformation. Within a few days, the Earl of Winchelsea has addressed a letter to the Secretary of the Society, requesting that he may no longer be considered one of its Vice-Presidents; assigning as a reason for this step, that after the violation of the laws of God and man, of which he felt he had been guilty in a recent affair, his name was unfit to appear at the head of a religious institution.—*Manchester Advertiser.*

Late from Liberia.—The ship Harriet, which arrived at Hampton-Roads on the 18th inst. in 48 days from Liberia, brings intelligence that the 163 coloured emigrants carried out by this vessel were all landed in good condition, but that most of them were afterwards taken sick with the fever of the coast, and 12 or 15 had died. The rest were all convalescent, and seemed satisfied with their new abode. The mortality in some cases was produced by extensive indulgence in the bountiful fruits of the climate. Dr. Randall, governor of the colony, who was sent out by the parent society at Washington, died on the 19th April. Dr. Mechlin, the vice agent, had assumed the government.

The general concerns of the colony are represented as quite prosperous. The town, which contains 80 or 100 houses, was well defended by a fort, mounting five pieces of cannon of large calibre, among them 18 pounders, and garrisoned by two companies of richly uniformed volunteers, of about 30 men each; a circumstance well calculated to preserve the harmonious intercourse which happily subsisted between the colonists and the natives, with whom they carry on an active and profitable trade.

The Prince Abduhl Rahaman, late a slave in Mississippi, and for whose relief subscriptions were raised in various parts of the country, has arrived at Liberia. He has ascertained that his brother is now king in Teemboo.

The Auxiliary Union of Boston for promoting the Observance of the Sabbath, held their first anniversary on the 29th ult. at the baptist church in Federal street. In their report, the Directors say, that the results of exertions in this cause, during the last year, afford them abundant reason to make renewed and more vigourous efforts to promote the desirable objects for which the Society was organised.

The following resolutions, offered by Rev. Mr. Fisk, of the methodist church, Rev. Dr. Sharp, of the baptist, and Dr. Beecher, of the congregational church, were adopted:—

Whereas, under God, the safety and the very existence of our religion depends on the due observance of religious institutions; and whereas the Sabbath stands pre-eminent among those institutions: Therefore,

Resolved, That all those practices and customs which tend to desecrate the sanctity of the Sabbath, should be promptly and perseveringly opposed by the christian public.

Resolved, That while this meeting are determined to persevere in their efforts for promoting a more general and sacred regard for the Sabbath, they disclaim all intention of resorting to legal penalties and coercive measures.

Resolved, That the formation of auxiliary Sabbath Union Societies, and the efficient enlistment of the press, are the means which under God must ultimately prevail in the formation of a public sentiment which shall rescue the Sabbath from profanation, and consecrate it to its holy uses.

Dr. Beecher addressed the meeting on the unanimity of Christians of different denominations. *All* now are united in their views of religious liberty. All disclaim and have laid aside legal enactments and penalties, and have resorted to the force of example, and the force of truth, to sustain divine institutions in the community. "The pious and moral of every name are arranging themselves on the Lord's side against error and sin; and all that hate gospel light and moral restraint, are united to oppose them. If there is any danger of political domination by a religious party, that danger arises from the Pope of Rome, and the numerous enemies of truth among us who drink deeply into the spirit of the papacy. The friends of the Sabbath have cause of gladness and hope. They have been abundantly prospered, and violently opposed; and now they come where two seas meet in fierce turmoil. But the church has only to persevere, trusting in God, and victory will be sure."

The Rev. Dr. Humphrey remarked, that it was well the remonstrants were defeated in their applications to Congress respecting Sabbath mails. This temporary defeat had roused and united Christians, and called forth discussion, and effort and prayer; and he rejoiced in the defeat on that account. He was glad of opposition, when it rallied the friends of Christ.

As the meeting was about closing, Dr. Rice, from under the gallery, addressed the President, and desired to ask Dr. Beecher a question. Dr. B. arose. "Sir," said Dr. R. "did you say that the church had come to a place where two seas meet? And did you give counsel that any or all should leave the ship and seek for safety? Sir, we won't go; we won't give up the ship."—*Vis. & Tel.*

Signs of the Times.—In one of the Sabbath schools in New-York city, there exists a Sabbath Scholars' Missionary Society, auxiliary to the Home Missionary Society, to which it has paid, during the last year, $225; besides distributing three bibles, two testaments, 2630 pages of tracts, and 321 books suitable for Sunday school libraries. There are 500 contributors, and the Association has a female branch, which has raised funds during the last year, amounting to $65 80. The Association contributed $200, in equal sums, to the support of two missionaries in Ohio, (Rev. Messrs. Nash and Craig), and their societies respectively make up their salaries.—*Am. S. S. Mag.*

American Sunday School Union.—Our general intelligence furnishes us with new evidence, that in the economy of God's grace, Sunday schools and revivals of religion are closely connected. An examination of the returns of auxiliaries shows the whole number of schools to be 5,901; of teachers, 52,663; of scholars, 349,202; of teachers professing religion, 930; of scholars professing religion, 1,169; and 234,587 volumes in Sunday school libraries. Showing an increase during the year of 19,907 teachers, and 39,546 scholars.—*ib.*

Harvard College.—We perceive by the papers, that a company of some seven hundred persons sat down to a corporation dinner, in honour of the august coronation of Mr. Quincy, as President of Harvard College. We would ask, if this be a proper object on which to expend the funds raised from the public, for the purposes of education? We presume, that notwithstanding the prevalence of Temperance Societies, choice spirits and wines flowed abundantly over that festive board. This dinner probably cost from $1000 to $1500, and was so much *abstracted* from the funds raised out of the public for other purposes. It is about time that we ceased to tax the public for such gaudy and pernicious pageantries. In fact, the whole institution, which was founded, and has been principally sustained, by public munificence, has for years, been little better than a nest of sinecures.—*Boston Statesman.*

New Theological Seminary.—A memorial of Episcopalians in Pittsburgh, praying for the establishment of a Western Theological Seminary of the Diocese of Pennsylvania, was laid before the Convention of that Diocese, at their late meeting, and resolutions were adopted, approving the object of the memorial, and recommending the subject to the consideration of the next annual convention.—*N. Y. Obs.*

Assistant Bishop of Virginia.—At the late meeting of the Convention of the Protestant Episcopal Church in the Diocese of Virginia, the Rev. William Meade, D. D. was elected Assistant Bishop of the Diocese. He is not, however, considered as entitled to the succession, on the demise of Bishop Moore.—*ib.*

The Protestant Episcopal Convention for the diocese of Maryland, adjourned its annual session on the 20th inst. without being able to appoint a successor to the late Bishop Kemp.

The Bible in two years to every family in the United States.—In aid of a resolution of the Am. Bible Society to this effect, the students of Middlebury College have offered their services gratis, making an aggregate of 150 weeks labour.

Increase of Baptists in the United States.—The New Baptist Miscellany for March last, informs us, that the additions to the baptist churches on this side of the Atlantic, during the past year, amount to more than the aggregate of all the baptist churches in Great-Britain and Ireland.—*Col. Star.*

HOME MISSIONS.

The following appeal is not exclusively applicable to the state of Connecticut. We copy it from the Hartford "Observer:"—

"From the report of the directors of the Domestic Missionary Society, it appears that twenty-seven congregations were aided more or less, by the funds of the Society, last year; but the receipts did not equal the expenditures. After all that has been said and written on the subject, we confess ourselves ashamed and grieved to record this fact; and we call on our brethren to ask each one himself, whether any part of this result is owing to his neglect. Shall it continue to be reported year after year, that all the churches in the state will not raise for this object—which is absolutely essential to the existence, not to say the healthful state of our churches—half as much as more than one county in Connecticut annually raise for foreign missions? We would not divert a cent from the treasury of foreign missions, for our weak and destitute congregations. We rather think ourselves directly pleading the cause of the American Board, when we plead for the Domestic Missionary Society of Connecticut. We fully believe a remark made to us a day or two since by a clerical brother, is correct; that "the American Board would find themselves amply remunerated—would put out their funds at the best interest, were they to resolve to build up, immediately, every waste place in Connecticut."—True, we do not wish it. We should be sorry to see our waste places built up by foreign aid. It is the work of our own churches; they are abundantly able to do it. When the time comes that Connecticut takes the attitude of a *recipient*, in moral things, we may write, "The glory is departed.' The feelings of our citizens hitherto have been, in moral influence, to give, and not to take. It is this which is the glory of Connecticut; it is this which turns so many eyes in the west, and at the south, and at the north, to this little state. As a primary she may shine—not indeed with the conspicuous light of days when she was almost the only planet in our heavens; but still she may shine. As a satellite, borrowing her light from some neighbouring sun, she will fade from the sight, and fifty years hence it will need the aid of a telescope to ascertain her place in our moral sky."

REVIVALS.

Revival Society.—On the 13th of May, the Female Society of Tolland county for promoting Revivals of Religion, met at the house of Rev. Chauncey Booth, in South-Coventry. An interesting and appropriate sermon was preached on the occasion by Rev. Mr. Whelpley, of East-Windsor, from Hab. iii, 2. "O Lord, revive thy work!" Though prosperous as regards its resources, the difficulty of obtaining suitable persons to labour in revivals, has limited the operations of the society during the past year.—While some promising fields have invited attention, no one could be procured to occupy them. The Directresses were obliged to refuse an application for a preacher, received in August last, from the Oxford Conference in Maine; where it was thought a wide sphere of usefulness was open to such a labourer. Some correspondence has been kept up during the past year with Rev. Samuel Griswold, in whose abundant and successful labours the Directresses feel a lively interest, although he has not within that period laboured in our own county.—*Conn. Observer.*

Moriah, N. Y.—The Vermont Telegraph contains an account of a revival in this place, which continued June 1st, and during which 55 persons have been baptised.

At Madison College, a religious excitement has existed for some weeks, and up to June 1st, was extending. One hundred and twenty per-

sons have joined the church, of whom twenty are college students.

WESTERN RECORDER.

UTICA: JUNE 30, 1829.

The claims of our coloured population cannot be too much thought of, in connexion with the day which brings to mind the value of our national privileges. For more than half a century, this country has held the singular attitude of declaring that "all men are, and of right ought to be," entitled to the privileges of freedom, while yet increasing multitudes in the heart of the land, have been perseveringly held in the bonds of slavery, till their numbers must well nigh outmeasure the population that first shook off the British yoke.

The land that oppressed us has long since liberated her slaves; but many sections of our own land are constantly adding to the number of slaves. Nor is this all. Wherever emancipation has taken place, the subjects of it have for the most part sunk into hopeless degredation; and while they remain upon our soil they must continue to be despised. One method of melioration alone remains. Send them back to Africa, and they will become men. Send them back to the land of their fathers, and they will rise to the condition of respectable citizens; they will pursue with alacrity the arts of civilised life, and scatter around them among the heathen the knowledge of the gospel of salvation.

Ethiopia, as the bible is true, must yet stretch forth her hands unto God. The messages of salvation, however, must be carried to her by her own people, who alone can endure her climate. Liberia is already furnished with her business establishments, her municipal regulations, her schools, and her missionaries. The colony is fast increasing in numbers, in wealth, in prosperity, and in information The experiment of sustaining the colony has been successful; and the aid now demanded is in behalf, not of the colonists, but of others who would emigrate and become useful citizens, if they possessed the means. Their example, also, would influence others still to assist themselves, and in time, perhaps, produce a change in the views and circumstances of our southern brethren, many of whom would even now manumit their slaves, could they do it without casting them loose as vagabonds upon the bosom of the community around them.

Great events are continually seen, in the providence of God, to issue from little causes. The hand of Providence has thus far been distinctly visible throughout the history of this interesting colony; and the time has come, when Christians should no longer hesitate to lend a helping hand. If every good citizen would contribute annually, one-half the amount he has ordinarily spent in a military celebration of the fourth of July, a sum would be raised which would gladden the hearts of thousands, who without it must remain worse than blanks in the community.

Saturday next will witness many religious as well as patriotic celebrations, accompanied with liberal contributions. The following Sabbath will also afford a favourable opportunity for taking up contributions in the churches. The fact that slaves no longer exist in our own state, should not deter us from lending a helping hand. The curse of slavery *has rested* upon us in days that are past. It still rests upon the nation. To "cease to do evil," is not alone sufficient to pay the debt we have incurred. If we would "learn to do well," let us also give according as the Lord hath prospered us.

"There is one cause," says the Visitor and Telegraph, "which may well engross the attention and call forth the liberality of our fellow citizens on this occasion." * * * * "It is the cause of humanity—of liberty—of justice—of religion—of heaven. Its object should be dear to American citizens; for, by their efforts here, they may evince their love of freedom; they may tell the world of their regards for the sacred claims of liberty; they may rear a living monument to its spirit, which shall speak their praises, proclaim the value of their institutions, and celebrate their virtues before the nations, till the end of time. Let the enterprise so successfully commenced by the American Colonisation Society receive the patronage of which it is worthy; let it still enjoy, as it has enjoyed, a favouring providence; and is it not too much to expect that while contributing to the industry, the commerce, the wealth and prosperity of America, it will carry the arts of civilisation, the blessings of liberty, and the benign influences of religion, to all the degraded nations of Africa; and the record of its origin, and progress, shall form the brightest page in the history of our country."

"No mind," says the African Repository, "can follow up the happy consequences which may flow even from the transportation of those who are now claiming it with tears. Shall their call be unheard? Shall we lock up our coffers in cold insensibility? Shall we drink our festive toast to liberty and the common rights of man, while thousands are sighing for that liberty which a small charity might bequeath them? In vain do we boast of our free institutions, so long as we are unwilling to raise a hand for an extension of these blessings. Our professions are a hollow pretence, or a cold system of selfishness, unworthy of the age in which we live. We call, therefore, upon our countrymen, as they shall assemble to celebrate our national independence, to remember the miseries of oppressed Africa. Let the cries of this distressed nation come up into your ears, and sink with vital efficacy upon your hearts. We call upon those who minister from the sacred desk, to present the claims of these children of misfortune, to draw forth that relief from their congregations, which they are bound to grant by every obligation, moral and divine. Let the minister that has made this appeal in years that are passed, repeat the call with deeper emphasis. Let those who have been silent, now come forward with the earnestness and energy of fresh sentiments, and accumulated responsibilities."

Utica Maternal Association.—The following has been offered us for publication, with the hope that it may subserve the general interests of the cause. Associations of this nature must be truly beneficial; and it would be well if they were more numerous:—

The Secretary and the Treasurer of the Utica Maternal Association beg leave to present the following, as their fifth annual REPORT:—

Through the good providence of God we have been once more permitted to assemble in this room, to witness the fifth anniversary of our Association; while three of its members have been taken from this vale of tears, to enjoy that rest which is provided for all those who have an interest in the Redeemer. Some of our dear children have been removed by death, who were quite young. One of them, who had arrived to years of intelligence, we hope and believe had been renewed by the Holy Spirit, and was enabled to give herself up unreservedly to her Saviour, and to place all her hopes of acceptance on his merits. We have reason to hope, also, that some of our remaining children are subjects of a glorious change; but we lament that so many of them are yet out of the ark of safety. Two have within a few months been brought to feel their perishing need of a Saviour, and are now rejoicing in the hope of a glorious immortality. We have been surrounded by mercies innumerable; but what poor returns have we made for all His goodness!

The funds of this Society were first appropriated to the purchase of religious tracts for the benefit of the children, and to defraying the expense of printing the constitution, with the address of the Portland Association. But for more than sixteen months past, the money has been appropriated to the education of young men for the gospel ministry, one of whom is stationed at the seminary in Maryville, Tenn. and one at the Oneida Institute of Science and Industry. For this purpose, $25 has been remitted to Mr. Sawtel, of the former place, and $17 to Rev. Mr. Gale, of the latter.

The Treasurer has in hand receipts in full of all monies remitted. A question still arises as to what use the surplus funds shall be appropriated, provided any shall remain after the objects here stated shall have been accomplished. This question is not yet decided.

A Society has lately been formed of the children of the mothers belonging to this Association, called the Juvenile Society, placed under our united care. The female children meet every other week on Saturday afternoon, one or two of the mothers being present to attend to their sewing, which consists in a variety of articles. Their object at present is to clothe and educate the children of pious indigent widows. We wish that every mother of this society could procure the Family Monitor, a work well calculated for parents and children, and which would no doubt be read by every member with great interest.

Our Association now consists of fifty-six members, and two hundred and twenty children. Nine have united during the last year; and we have not been called to mourn the loss of any by death, since the last annual meeting.

The subjects discussed have not been so various as in years past, but very interesting and important. We have read selections from several excellent authors, particularly Dwight's sermons on the commandments, and especially that on the fourth commandment. The special object of this exercise, was to prosecute a species of self-examination, relative to the keeping of our own hearts with diligence, and the religious instruction of our children.

The questions given the children, to answer by texts of scripture, at the quarterly meetings, have appeared to interest them, and the children have generally recited well.

Let us then not be discouraged. Though the duty of bringing up our children in the ways of holiness may seem difficult and arduous, yet we are sure of a glorious reward, if we are faithful. Let us press forward, then, with renewed diligence, knowing that he who has promised to crown our labours with success is the mighty God of Jacob.

The state of the funds of this Association is as follows:—

1828. June 26.	Balance in the treasury,		$16 25
1829. June 26.	Rec'd during the year,		32 76
			$49 01
1828. Jan. 26.	Remit'd Mr. Sawtel,	8 00	
Aug. 6.	Do. Do.	17 00	
1829. Ap'l 27.	Do. Mr. Gale,	17 00	
			42 00
1829. June 26.	Balance in the treasury,		$7 01

Temperance in Utica.—The young men of this village held a meeting at Washington-Hall, on Tuesday evening last, agreeably to previous appointment, in behalf of the promotion of temperance. The meeting was large and respectable, and the transactions were such as to do credit to the good sense and good feeling of the individuals concerned. A society was formed, embracing the principle of entire abstinence, except as a medicine.

The extra Effort.—We learn by the New-York Observer, that at a public meeting recently held in that city, for the purpose of opening a subscription in reference to the extra effort of supplying in two years the whole of the United States with the bible, the sum of $7000 or upwards, was subscribed on the spot, by a small number of individuals, one of whom alone subscribed $5000.

A meeting for a similar purpose has also been held in Princeton, N. J. and a committee appointed to circulate a subscription for signature.

The total amount required for the accomplishment of the project, is probably not less than $500.000; a sum only one-fifth larger than that which is annually received by the British and Foreign Bible Society, or two-fifths larger than the annual income of the American Bible Society. Surely such a sum may be easily raised in two years, if the work is properly urged forward. How much of it ought to be done in the western districts of this state? How much in Utica?

Bible Cause.—We are gratified to learn that the General Association of Connecticut have passed a resolution, approving of the attempt to supply every family in the United States with a bible, and recommending to the ministers and churches in their connexion, strenuous measures to carry it into effect. Union is power. Let the different ecclesiastical bodies take up the subject with promptness, and it will be accomplished with little difficulty.

Tract Distribution.—We hope that no friend of tracts will omit reading the first article on our first page to-day, because of its length. The subject matter is full of interest. No one, we should think, could deliberately read it, and digest it, without being quickened in duty. *System* will work wonders in tract distribution

The late Emperor Alexander.—Different opinions will of course be entertained of the religious character of this prince; but it is pleasant to trace any thing like the distinct operations of the Spirit upon the mind of such a personage. Is it not possible, that after all, he was truly pious? See first page.

Distribution of Tracts.—A correspondent has sent us a communication in pencil-mark, not entirely intelligible, the object of which is to call the attention of the benevolent in this village, to the weekly distribution of tracts on the borders of the canal and in the boats. He thinks that this work should be done (by a special committee, as we suppose) early every Sabbath morning, and that incalculable good might be expected to result from it. Now as the measure urged upon us is not exactly a new one, little need be said to illustrate its importance; and when the amount of sabbath-breaking which occurs upon this section of the canal is taken into view, it appears quite evident that something ought to be done immediately. Will not the subject be taken into serious consideration? Or shall it be left wholly to the care of individuals acting without concert?

The lines of "Aysin" are not sufficiently poetic for the public eye.

To the Editor of the Western Recorder.

SIR—In your paper of the 2d inst. you say—Several thousands of dollars are now due for ****, scattered over a large extent of territory. In the same paper I also read, that there is now due to the American Bible Society, from its auxiliaries, for bibles, more than thirty-six thousand dollars.

Now, Sir, I cannot suppress my surprise and regret on reading these facts, when I consider that nearly all ****, as well as those of the Bible Society, are professed Christians. You need not search any further, to find sufficient cause why there are so few revivals of religion at the present time. The truth is, that many well-meaning but inconsiderate men think they are helping forward the work, when they are in reality pulling it back. Does not the scripture say, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed." (Ecc. v, 4.)

The evil creeps in, perhaps, in this way. Proposals are issued for * * * *, the surplus profits of which are to go to the benefit of some religious charity. The benevolent man readily approves of this plan, and subscribes his name, not thinking that he has signed a mutual contract, and bound himself to pay at a given time a certain sum of money. Well, he goes on reading and paying nothing—dreaming, perhaps, that he is promoting the object in view. At length, he is called on for payment; and now perhaps he has moved away, or become bankrupt, or at best "dealeth with a slack hand."

The history of bible society auxiliaries I believe to be nearly as follows. Public notice is given for a meeting to form a bible society; the object approves itself to every man's conscience; the people flow together; an eloquent and pathetic address is delivered; the hearts of the people glow with benevolence; they subscribe liberally; managers are chosen, who ascertain the amount subscribed, and flatter themselves that they shall obtain much more. They accordingly send for a liberal supply of bibles, which are promptly furnished. But the work of collecting goes on very tardily, and possibly not more than 75 per cent on the nominal sum will ever be realised.

These remarks, as far as they are correct, will apply to other similar societies.

Now, for my part, I never found a better time for paying off a subscription than at the time of subscribing; and I believe if this practice were universally adopted, much loss and embarrassment would be prevented.

But it may be said, money is scarce. True; and perhaps it may be well that it is so; for I have always observed that when money is plenty men contract debts, and when it is scarce they *try* to pay them. D—D.

To our Patrons.—Bills will accompany the present number of the Recorder to most of our patrons. If payment is made to an agent, or to the publishers, immediately after the receipt of the bill, $2 will be received for the present volume; otherwise $2 50 will be required. Many are indebted for several, and some for all of the preceding volumes. Such, we trust, will no longer neglect making payment.

POLITICAL.

FOREIGN.

London dates to the 23d of May have been received by the late arrivals at New-York.

Great Britain.—The distress of the manufacturing districts does not seem to have abated. The market at Manchester, which had been very much depressed previous to the disturbances in that city, was still worse. The alarm and confusion created by the successive outrages, have contributed to produce a languor in all descriptions of trade, from which it is feared it will not speedily recover. No adjustment had yet been entered into between the master-spinners and the operatives. The military force stationed in that town amounts to 1500, (equal to one-fourth of the army of the United States.) In Rochdale, two persons who were wounded by the military, are since dead, making a total number of eight killed. A meeting of weavers, which was to have taken place at Enfield, about five miles from Blackburn, was prevented by the civil authorities, and the appearance on the ground of a party of dragoons and lancers, with two field-pieces. In Burnley, out of a population of 6000 souls, there are 2790 individuals, whose average weekly income, exclusive of parochial aid, does not exceed *one shilling & three pence;* and 300 whose weekly income does not exceed two shillings and four pence. It appears that the weavers of Stockport have in some instances returned to work at the prices offered, and it is supposed that they would generally do so, but they are prevented by clamorous individuals interested to prevent it.

The House of Commons, on the 19th of May, finally resolved that Mr. O'Connell was not entitled to a seat in that house, without taking the oaths of allegiance and supremacy required by the old law. Mr. O'C. declared himself willing to take the former; but as there was one part of the latter which he knew not to be true, and another part which he believed not to be true, he refused to take it. A new writ for the election of a member for the county of Clare, was therefore ordered to be issued.

The six catholic peers admitted to the House of Lords, divided on politics; half went to the ministerial benches, and half to the opposition. Lord Dormer, a catholic peer, has been abroad from his infancy. He has now returned, but he cannot speak English!

It was rumoured that Admiral Malcolm had received instructions to protect all British merchantmen who may wish to break the Russian blockade at the entrance of the Dardanelles. It was said that the intelligence of some collision was hourly expected.

Portugal.—The work of proscription, banishment and death, is still going on in this devoted country. The Oporto Courier of May 4th, says, "By sentence of the Alcada, dated the 9th of April last, were condemned twenty-three culprits for the crime of treason, committed in the rebellion which commenced in this city on the 16th of May of last year; eleven of them being condemned to different places of transportation; and twelve condemned to the gallows that shall be erected in the Praca Nova. The said sentence was intimated to them to-day, and they entered the Oratorio in order to be executed on Thursday, the 7th inst. The heads of these criminals are to be cut off, and placed some on the gallows for three days, and others exposed in different places where the crimes were committed." Then follow a list of their names. Most of them are persons who have held important offices, either civil or military.

Russia & Turkey.—The news from the theatre of war was to the 2d of May. Active preparations for opening the campaign were still continued by both powers; but with the exception of a few trifling skirmishes, in all of which the Russians claim the advantage, no acts of open hostility had taken place.

There was reported to be a great scarcity of provisions at Shumla, where the Grand Vizier had arrived with 12.000 men.

From Portugal.—A vessel arrived at Halifax, in 28 days from Lisbon, brings further accounts of the dreadful state of affairs in Portugal.—Numbers were committed every day; there were about 2000 persons in prison; 11 were executed on the day the vessel sailed. Don Miguel was afraid to leave his palace without his guards.

Buenos-Ayres.—Papers from this place to the 1st May, have been received at Baltimore, and the account which they give of affairs there is dreadful and discouraging to those who hoped that the principles of liberty would be extended to the South-American republics, as happily as they are enjoyed in the north. The present difficulties arise from the violent seizure by Lavalle of the government, during the struggle lately had for the supreme power.

The greatest confusion and alarm pervaded the city of Buenos-Ayres, which was closely invested by the troops of Santa-Fe and the other interior provinces, under the command of Gov. Lopez, of Santa-Fe. A battle or series of skirmishes commenced on the 27th April, in the out-skirts of Buenos-Ayres. The fight was continued on the 28th. Business was entirely suspended, and the houses and shops generally closed. Numbers of the citizens and foreigners, male and female, had taken refuge on board of vessels in the harbour. A report prevailed that Gen. Lavalle, who had advanced a couple of leagues from the city, had been cut off from the Montoneros. A large majority of the people of Buenos-Ayres was said to be opposed to Lavalle and his government, and in favour of the change which his expulsion would bring about.

From Havana.—The intelligence from Havana, of a late date, is that an expedition to consist of 5000 men, is fitting out there, to operate, as it is supposed, against Mexico. Seven vessels have been chartered to convey troops.

DOMESTIC.

Middle-District Bank.—The committee appointed to investigate the concerns of this bank, have made their report; from which it appears, that the amount of the liabilities of the bank, save what is due for stock to the stockholders, is $173,162 91; and that the ways and means of the bank, which are good, consisting of real estate, notes, bonds and mortgages, other demands and moveables, (including $1149 27, cash on hand), are $118,367 89; which sum, if all realised, *without expense*, will pay 68 cents on each dollar of the sum first mentioned.

The ways and means of the bank, which are considered doubtful, amount to $107,543 55. From this sum, which includes the two largest debts which are due to the bank, and $10,748 in bills of broken banks, the committee expect that something considerable will be realised; but they are not in possession of sufficient information to enable them to express an opinion as to the amount.

Among the ways and means of the bank, the committee also mention one stock note for $275,500, payable in June, 1832, at five per cent interest; and other debts, which are considered of no value, and which are generally of long standing, amounting to $54,203 86.

The stock which was paid for in cash, amounts to $131,799 25, and is probably sunk.

It is obvious (the committee add) that from the ways and means of the bank, are to be deducted the expenses that will necessarily arise in closing its concerns.

Another Bank Failure.—The Farmers and Mechanics Bank of Pawtucket, (R. I.) has stopped payment. It was previously known that some individuals connected with its management, and also largely interested in manufactures, had failed; and likewise that there had been a heavy run upon the bank. It now appears, that although it survived the first shock, it was afterwards compelled to yield to the pressure of circumstances, and close its doors. The Directors have issued a circular, dated the 22d inst. in which they "confidently state their belief that the redemption of the bills of the bank will be resumed in a few days, and continued as fast as collections can be made. The public may be assured that every liability of the bank will be ultimately paid."

Distress among Manufacturers.—The following is from the Providence (R. I.) Literary Subaltern, of the 19th inst:—

"Within the last ten days, within the circle of ten adjacent miles, upwards of twenty-five hundred people have been suddenly and unexpectedly thrown out of employment; and the distress that such an event has produced can be better imagined than described."

Other Providence papers confirm this statement, and inform us, that in North-Providence hundreds are almost starving. It is calculated that 45,000 spindles have been suspended, and 300 families turned out of employ, who were engaged principally in the production of cotton goods, the competition in the manufacture of which has been carried on to so great an extent, as to render the business, for some time past, a losing concern. The failures among the eastern manufacturers have been heavy.—*Am. Sent.*

Morgan.—The Upper-Canada Herald, of the 18th inst. contains a report that the body of William Morgan has been found on the beach near Fort-Niagara, by some of the soldiers of the garrison. The reason given for believing it to be the body of Morgan, is, that some heavy weights were found fastened to the remains with a rope. An inquest was to be held upon the body on that day.

Pennsylvania Canal Loan.—Only $89,930 has been subscribed towards the loan of $2,200,000 authorised by an act of the last session of the Legislature of Pennsylvania, for the construction of canals in that state. The act limited the interest to five per cent.

New Steam-Boat.—Another new boat has been added to the many elegant fine vessels now running on the Hudson. On Monday evening the new boat Ohio arrived here from New-York, having left the same morning, with between four or five hundred passengers. She has upwards of 150 births, besides settees; her dining cabin extending, with an interruption in the centre, the whole length of the boat. She is 157 feet in length, 30 feet beam, and 9 1-2 in depth, and has a fine open promenade.—*Alb. D. Adv.*

Cruel and Unnatural.—A man and his wife, lately from Europe, resident near the Little-Basin, have been committed to jail, on a charge of attempting to take the life of their son, a young lad, by hanging him. It appeared that the mother (the father remaining passively by) placed a rope round the neck of the boy, and drew it so tight, by suspending him in the air, that he became black in the face; and it is apprehended that she would have kept him in that situation, till life departed, if some persons who happened to come in had not interfered. On their remonstrating, she said it was no one's business; that he was her own child, and she had a right to kill him if she pleased! The reason she gave for the act was, that he had some money which belonged to her, which he would not give up.—*ib.*

Generosity of LaFayette.—This good and benovolent man has ordered his lands in the United States to be sold, to discharge the debts of Mr. Monroe. Mr. Monroe has refused to permit it, but the agent has orders to proceed, at all events, to execute his instructions. This is the reason why LaFayette's land has lately been offered on the market.—*Mass. Jour.*

Crops.—During the last week we have made a pretty general enquiry as to the prospects of the crops in this county, and are happy to say that they have seldom been better. Wheat, although considerably winter killed, bids fair to be good. Rye will be abundant, corn never looked better, and grass, as usual in this country, will be superabundant.—*Oswego Gaz.*

Dreadful effects of Intemperance.—We have to record another instance of the consequences of intemperance, in the case of Levi Steel, of Berlin, who in a fit of intoxication, brutally assaulted his wife with an axe, and having struck her several blows with it on her head, left her, as he supposed, dead; when he immediately cut his own throat with a razor, and died in a few minutes. At the last accounts, there were some hopes of her recovery. For several years past, he has used ardent spirits so freely, as to make himself, while the intemperate fit was upon him, completely rum crazy.

Shocking Occurrence.—We are informed that a log house, in the east part of the town of Manchester, was consumed by fire on the evening of the 3d inst. and two children, one of 8, and one of 10 years of age, were consumed in it. The house was occupied by two men, by the name of Keith, who were found on the arrival of the neighbours, under the fence, in a state of beastly intoxication.—*Ontario Rep.*

The Cooperstown Journal says, that the comptroller of the state has decided that no appropriation of funds had been made by the legislature, which would justify the canal commissioners to act under the resolution of the last session, directing them to cause a survey of the Susquehannah river, &c.

The New-York Journal of Commerce of the 22d inst. says:—We were yesterday informed by a gentleman from the navy yard, that the surviving sufferers by the late awful explosion, are all considered as out of danger.

It is calculated that about 3,000,000 feet of lumber have been brought to the Baltimore market this season, by the way of the Susquehannah. One large raft contained *three millions* of feet.

A New-York paper states, that 72 drunkards were brought into the police-office in that city, in one week ending Saturday, May 23d.

INSTALLATION.

On Wednesday last, Rev. *James J. Ostrom* was installed by the Presbytery of Onondaga, pastor of the presbyterian church and congregation of Salina. Introductory prayer by Rev. H. Taylor; sermon by Rev. W. Thatcher, from Acts xx, 27; installing prayer by Rev. R. Cushman; charge to the pastor by Rev. B. B. Stockton; charge to the congregation by Rev. H. H. Kellogg; and concluding prayer by Rev. S. J. Porter.

MARRIED,

Last evening, by Rev. Mr. Aikin, Mr. *Charles R. Doolittle*, merchant, to Miss *Abigail P. Obear*, daughter of Capt. Oliver Obear, all of this village.

At Middletown, Conn. on the 17th inst. by Rev. Mr. Crane, Mr. *H. A. Walton*, of Oswego, N. Y. to Miss *Elizabeth H. Mather*, daughter of Samuel Mather, Esq. of the former place.

In Richmond, Va. on the 14th ult. Mr. *Michael Griffith*, aged 107, to Miss *Polly Martin*, aged 17.

DEATHS.

In Newmarket, N. H. on the 9th inst. Rev *Curtis Coe*, formerly of Middletown, Con. aged 79.

In Milford, Con. on the 12th inst. Capt. *Isaac Treat*, aged 97. He was the oldest inhabitant of the place, and a man highly respected and esteemed.

In Spain, *Maria Josefa Amelia*, Queen of Spain, aged 23. She was the daughter of the King of Saxony, and was married at the age of fifteen.

CITIZENS' SIX DAY PACKET BOAT COMPANY.

THE Public are respectfully informed that the following Boats in this line have been recently put in operation:—

The CONGRESS, Aaron Freeman, Master.
CONSTITUTION, Wm. DeForest, "
CITIZEN, Theron T. Pond, "

One of which Boats will leave Utica for Schenectady, for the present, on Monday, Tuesday, Wednesday, Thursday and Friday, at 9 o'clock, A. M.; and on Friday evening at 7 o'clock.

Returning, will leave Schenectady for Utica on Monday at 9 o'clock, A. M. and at half past 1 o'clock, P.M.; and on Tuesday, Wednesday, Thursday and Friday, at half past 1 o'clock, P. M.

These Boats are new, light, and substantially built; and are calculated to perform the trip in less than the usual time. It is therefore hoped they may receive a share of public patronage. *June* 30, 1829. 26w3

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E. CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*
Dated June 29, 1829. 26w6

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills.*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult of cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

DR. A. M'ALLISTER,

HAS removed his office from No. 85, to No. 128, Genesee street, in Devereux's New Buildings, opposite Welles' Coffee-House, where he will promptly attend, at all hours, all calls in the line of his profession, as *Physician* and *Surgeon*. He takes this method to acknowledge the liberal patronage he has already received, and respectfully solicits its continuance.

N. B.—Constant attention will be given to all strangers and travellers, who may wish medical assistance.
Utica, June 22, 1829. 25w3

THE NEW SYSTEM OF MUSICAL EDUCATION, *of which his Britannic Majesty George IV. is now Patron.*

MR. BROWNE, Professor of the Logierian System of Musical Education, as adopted by many hundred Professors of the most scientific acquirements, in Great-Britain, Ireland, France, Spain, East and West-Indies, Africa, &c. and recently introduced into Germany, under the immediate patronage of his majesty the King of Prussia, and established by *law* in the Prussian States, after the most deliberate and accurate research of the *Diplomatic Professors*, Doctors, and Bachelors of Music, into its scientific principles, as the criterion in their *Colleges, Seminaries*, and *Academies*—Begs leave to acquaint the Ladies of Utica and the neighbouring towns, that he will soon open a class of Pupils on the same principles; having instructed in his *Boston* Musical Academy, for nearly three years, with decided approbation, upwards of two hundred ladies of the first respectability. This system, in its lectures, combines every branch of music, as illustrative of a national science, with the most perfect system of executing on the PIANO FORTE, ORGAN, &c.

N. B.—A number of the best London *Piano Fortes, Violins, Flutes, Music*, &c. for sale, at unusually low prices. Ladies will be pleased to send their commands to Mr and Mrs BROWNE, at Dr Pomeroy's New Brick Building, Fayette street, Utica.
June 16, 1829. 24

SHEARMAN & THOMSON,

HAVE received the last week, a new and fresh assortment of Desirable GOODS, among which are: Brown, shaded and salmon colour'd Cotepale, for ladies' dresses: Silk and worsted Berrege Ridkis: Ladies' and gentlemen's linen, silk and cotton Hose and Half-Hose; Pongees, of superior quality, similar to those we sold two years since: Black and mixed Broadcloths.

Also, 3400 yds Brown Battiste, for Bonnets: Silk, paper and rib'on Wire: Brown, blue and white Pavilion Gauze: Gauze and taffeta Ribbons, some elegant: Chip Flats: Leghorn Hats: Dunstable, lace and satin Straw Bonnets: 11-4, 12-4 & 13-4 Marseilles Quilts: India Matting, 6-4 wide: A new lot of Carpeting: Elegant Parasols, (some lined): Gingham Umbrellas, very superior, &c. &c. &c. All of which were purchased within the last two weeks, at the lowest *Auction Prices*. *June* 16, 1829. 25w4

DISSOLUTION.

THE copartnership heretofore existing under the firm of BULL & WINSLOW, at Utica, is this day dissolved by mutual consent. WM. A. BULL,
N. G. WINSLOW.
New-York, May 25, 1829. 23w3

CITY-HOTEL, SCHENECTADY.
(PIONEER HOUSE.)

THIS Establishment has lately been built and finished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private rooms, if desired.

CYRUS GRANNIS.
Schenectady, June 13, 1829. 24w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street Bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 58, Genesee street. *Utica, May* 22, 1829. 21

BLACK COTEPALA.

FIGURED & Plain: Also, MILITARY SCARFS, just received and for sale at No. 62, Genesee st. by SHEARMAN & THOMSON.
June 30, 1829. 26w2

TEN DOLLARS REWARD.

LOST, on the 26th inst. on the road between Fort-Plain and Utica, a Wallet, containing $125, in bills of the United States Bank. Whoever has found the same, and will leave it at the Bookstore of HASTINGS & TRACY, Utica, shall receive the above reward. It was lost by a young man on his way to Ohio, and constituted his whole property. MILES BEEBE.
June 30, 1829. 26w3

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Dauby. *May* 5, 1829.

POETRY AND MUSIC.

From the Spirit and Manners of the Age.

THEY ARE NOT THERE!

They are not there! where once their feet
Light answer to the music beat;
Where their young voices sweetly breath'd,
And fragrant flowers they lightly wreath'd.
Still flows the nightingale's sweet song;
Still trail the vine's green shoots along;
Still are the sunny blossoms fair;
But they who lov'd them are not there!

They are not there! by the lone fount,
That once they lov'd by eve to haunt;
Where, when the day-star brightly set,
Beside the silver wave they met.
Still lightly glides the quiet stream;
Still o'er it falls the soft moon beam;
But they who used their bliss to share
With lov'd hearts by it, are not there!

They are not there! by the dear hearth,
That once beheld their harmless mirth;
Where thro' their joy came no vain fear,
And o'er their smiles no dark'ning tear.
It burns not now a beacon star;
'Tis cold and fireless as they are.
Where is the glow it used to wear?
'Tis felt no more; they are not there!

Where are they then? Oh, pass'd away,
Like blossoms wither'd in a day.
Or, as the waves go swiftly by,
Or, as the lightnings leave the sky.
But still there is a land of rest;
Still hath it room for many a guest;
Still is it free from strife and care;
And 'tis our hope that they are there!

For the Western Recorder.

MR. EDITOR—While recently on a visit at the village of ——, I attended a singing-school, where, among other tunes, Park-street was sung. Though in general I was gratified with the singing, I must differ widely with the teacher in the performance of this tune. According to the design of the piece, the performers are supposed to be listening to "the choral song of heaven;" and while in this attitude, if I mistake not, they should barely relate in a chantant manner what they hear. But in the case before me, this was done in the *sustained style*, and with a movement nearly as slow as that in which St. Ann's or Old Hundred is generally performed. Can it be that this was right, Mr. Editor? Your opinion on this subject might perhaps do good, as the design of Park-street is seldom fully appreciated.

Your's, &c. S. G.

REMARKS.—Our correspondent is right as to the style of performance which is indicated by the words. It should be soft, gentle, rapid, and conversational. The tune, however, when separately considered, does not so distinctly suggest such a movement; and when *sung to other words*, it admits of considerable variety of movement. The words should be made in some respect to govern the movement. The last remark applies to other tunes, as well as to Park-street.

MISCELLANEOUS.

From the Magazine of the Ref. Dutch Church.

COUNT VON BULOW.

The name of Count Von Bulow is well known in the military circles of Europe. He was a polished man and a gallant soldier. He brought up the Prussian corps, which turned the tide of battle on Waterloo field. But this brave soldier is now a distinguished preacher of the gospel of Jesus Christ.

On the 16th of February, 1827, he was ordained in London as a missionary, under the direction of the British Continental Society.

When the usual questions put on such occasions were put to him, he rose and delivered the following interesting statements:—

"My religious education was very much neglected indeed, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadulterated word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the "spirit that worketh in the children of disobedience." The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul; but as I knew no person to whom I could apply for direction, I began to read all the works I could get, both ancient and modern, on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the continental wars, the armies of the different nations were deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years old before I possessed a bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The Count Von Secindorff, minister of state to the king of Wurtemburgh, was the first person that asked me if I had a bible, and on my replying in the negative, he presented me with one. I read it very diligently, out of respect to him, for whom I had great personal esteem, and through my regard for old age, which I had always reverenced. I cannot explain my different feelings during the ensuing five years; they were constantly ebbing and flowing. I had some convictions of the sinfulness of sin, and struggles against it. I had to bear to be called a saint, because I paid some regard to public worship; and it was known that I read the bible, a practice which was looked upon with the greatest contempt by the greater part of the officers. The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her, and pray with me, induced me at this time to pray to God. In the spring of 1813, I was in such a state of restlessness, for which, indeed, I could give no reason, that I determined to travel. I passed rapidly over a great part of the continent, and by the leadings of divine Providence, was directed to Scotland, where I arrived at the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom, it pleased the Lord to remove the blindness of my soul, and to lead me to know and to believe the bible to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative, he said, "Well, Sir, he then can have created the earth as it is created; and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but altho' I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my knees, thanking God, through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the sacred book: I understood the letter, but not the spirit. Now, however, I understood that salvation, which is by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin; no more could I have worldly honour and glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

"When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in wickedness. I saw the dreadful gulf from which the merciful hand of God had rescued me: I saw all my relations, friends, and acquaintances, hurrying with all their might to the precipice. I knew that infidelity prevailed greatly over the whole continent. I had visited most parts of Europe: I had addressed myself to the ministers of all the nominal churches; but incredible as it may seem, I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God, without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellow men with a loud voice, to warn them to turn to the Lord, that their souls may be saved? These are the impressions that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavoured to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means; and I trust he will bless my feeble efforts to the glory of his most heavenly name."

From the Charleston Observer.

THE DYING FATHER.

A gentleman related to us the other day, the following incident, to illustrate the power of natural affection, even in the mind of a dying saint:—

A gentleman who had been many years a professor of religion, and who had adorned his profession by a life of exemplary piety, was brought to the very verge of the grave. It was expected every moment for hours together, that "the silver cord would be loosed, and the wheel broken at the cistern;" yet he tarried under the influence of an excitement, for which his attendants could not account. At last, his brother inquired of him the cause of his anxiety; for it was too visibly depicted upon his countenance, to escape the notice of the most casual observer. "How can I contentedly die," he replied, "and leave a young widowed daughter and her infant child unprovided for." "Have you forgotten," rejoined his brother, "the direction of your covenant-keeping God—that God, in whose statutes and ordinances you have been walking these thirty years? "Leave thy fatherless children with me: I will preserve them alive; and let thy widows trust in me." "I had forgotten," replied the dying man: "This is my infirmity. It cleaves to me in my last agony. Call them in, that I may bless them before I die." They were instantly called; and he, in a calm and collected manner, committed them anew to the care of his merciful Redeemer. After which, he raised his eyes to heaven, and cried, "Lord Jesus, cut this work short." No sooner had he uttered this prayer, than the work was done. His spirit abandoned its tenement of clay, and went to God. The last syllable of his last petition had scarcely fallen from his lips, ere he ceased to live.

"Never," says the gentleman who gave us this account, have I witnessed an instance in which natural affection seemed, for a season, so completely to absorb the mind of a saint, and draw off his confidence from his God. Never have I witnessed so signal a victory through the riches of grace, and never so direct and instantaneous an answer to prayer."

"THE INFIDEL'S CREED."

1. I believe that there is no God, but that matter is God, and that God is matter, and that it is no matter whether there is any God or not.

2. I believe that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end.

3. I believe that man is a beast; that the soul is the body, and that the body is the soul; and that after death there is neither soul nor body.

4. I believe that there is no religion; that *natural* religion is the only true religion, and that all religion is unnatural.

5. I believe not in Moses: I believe in the first philosophy: I believe not in the Evangelists: I believe in Chubb, Collins, Tolland, Tindal, Mandeville, Hobbes, Shaftsbury: I believe in Lord Bolingbroke, [Voltaire, Hume, Diderot, Boulinger, Volney, Tom Paine]: I believe not in St. Paul.

6. I believe not revelation: I believe tradition: I believe in the Talmud: I believe in the Koran: I believe not the bible: I believe in Socrates: I believe in Confucius: I believe in Sanchoniathon: I believe in Mahomed: I believe not in Jesus Christ.

7. I believe in all *un*-belief! !—*Vermont Chronicle.*

THE RULING PASSION.

During the progress of the fire in pulling down the enclosures in Centre or Bridge-street, a couple of game cocks were released from their confinement, and immediately engaged in battle. A Mr. ——, celebrated for his attachment to the sports of the pit, observing the contest between the fowls, abandoned his "goods, chattels, lands and tenements," to the the devouring element, and devoted his time and attention solely to the contest between the fowls; and there stood looking on, till he actually sustained some personal injury from the heat of the flames. A person seeing the gentleman apparently idle, called upon him for some assistance in removing his goods, and was answered by the exclamation, "Look here; what a fight!"—*Augusta (Ga.) Cour.*

LITERARY AND SCIENTIFIC.

From the U. S. (Philadelphia) Gazette.

COBB'S DICTIONARY.

Mr. Cobb, of the state of New-York, has recently prepared for the press, and published, an abridgment of Johnson's and Walker's Dictionary, in the usual size and form of dictionary abridgments. We have given the work some attention, and found it in many important respects superior to those that are in ordinary use. The plurals of nouns are given, and the preterites and participles of verbs; the words are all divided into syllables, and, for the first time in any dictionary, have the mark of the secondary accent.

It is too much the fault of small dictionaries, that they have what is called a reciprocal definition. For example—The word "impossibility," is explained by impracticability; and if the inquirer is not satisfied, he may turn to "impracticability," and he will find it explained by impossibility. In almost every dictionary extant, words are used in the explanatory columns, that have not found place in the regular columns of words. For example—"Extinguishment" is said to signify "nullification;" yet no such word as nullification is explained. The words, likewise, which the authors use in explaining, are not spelled as they appear in the lines which contain the same word explained.

We might quote many similar discrepances in the usual large and small dictionaries, all of which Mr. Cobb has avoided; as well, also, as the reprehensible custom of spelling one word two or three different ways; such as enquire, inquire; insure, ensure, &c.

With reference to the rules of pronunciation, Mr. Cobb, as the title of his work intimates, has followed Walker. But he has avoided one or two gross errors into which that author, and all his American copyists, have fallen. Walker gives, as the sound of ank, angk; thus; thank, thangk; yet neither he nor the American editors of his work follow the rule, until they arrive nearly at the close of the letter F. Frank, we believe, is the first word in which the rule is admitted.

Uniformity, in the pronunciation of words of the same class, having the same vowels under accents, is not found in Walker generally. For example—Christian, is pronounced krist-yun; and anti-christian, is marked ante-kris-tshun. The remark will apply to a host of other simple and compound words. Mr. Cobb has reformed this matter altogether.

We have stated a few among the many improvements which Mr. Cobb has made, and which, taken together, give his work a decided advantage over any abridgment of Walker that we have seen.

Several of the most respectable teachers of this city have expressed their approbation of Mr. Cobb's book, and think it in every respect superior to any of the abridgments of Walker previously in use.

From President Smith's Lectures.

Father Du Halde, (a Roman Catholic missionary), who, by a residence of many years at Pekin, before the Jesuits were expelled from that empire, was well acquainted with the annals of China, learned from them that there had been anciently a general and strong expectation among them, of some divine messenger to descend upon earth, to instruct mankind, and to lead them to the knowledge of the true religion. And whether it was because they had a peculiar veneration for the west, their ancestors having come from that quarter after the deluge, or for any other reason, they denominated this heavenly teacher, *the beautiful or glorious Man of the West.* Having waited beyond the time which their traditions fixed for his appearance, the Emperor Hang-ming-ti, about sixty-four years after the birth of Christ, sent a splendid embassy to inquire among all the western nations if he had yet appeared among any of them. His ambassadors proceeded on their route as far as India, and finding there the worship of the idol Fo recently established, they returned to the Emperor with this idol, and with priests to instruct the people in the rites and ceremonies used in his temples, supposing that they had accomplished the object of their mission. Since that time, about one-third part of the Chinese nation has addicted itself to the worship of this idol.

Mammoth Newspaper.—We have seen a sort of supplement to the London Atlas, which is a great curiosity. It is entitled, "*The New Magna Charta*, or historical record of the debates and proceedings in both houses of parliament, on the settlement of the Catholic claims in 1829; to which is added an appendix of valuable documents illustrative of the subject, &c. &c.; the whole forming an impartial history of the catholic question. Printed at the Atlas press, on a single sheet, manufactured for the purpose, and equal in magnitude to a double Atlas, presenting a printed surface of nearly forty-one square feet." It is a small folio of 32 pages; and when extended is large enough to cover a large table.—The texture and complexion of the paper are both superior, and the style of printing equal to that of good book-work. Among the newspaper specimens of the times, it probably would be considered on the whole the most remarkable that has reached this country. The same matter in the same type, differently arranged, would make a pretty large volume.—*N. Y. Daily Adv.*

Dwight's Travels in the North of Germany.—The Messrs. Carvills, of New-York, have recently published an octavo vol. of 450 pages, with the above title. The author, Mr. Henry E. Dwight, is a son of the late President Dwight, and one of the principals of the New-Haven Gymnasium. A scholar of no ordinary attainments, ardent in the pursuit of knowledge, independent in his feelings, sound in his principles and judgment, Mr. Dwight has given us a book honourable to himself and to the literature of our country, and which must prove interesting and instructive even to those who are the best informed among us, of the countries of which he treats.—*N. Y. Statesman.*

What Next?—The English journals announce that Mr. Burford, of London, the celebrated panorama painter, has completed a *Panorama of Pandemonium*, designed to illustrate the terrific description of the infernal world in Milton's Paradise Lost.—*N. Y. Observer.*

Straw paper is now manufactured in quantities by Mr. Shyrock, of Chambersburg, Pa. Dampness adds to its strength.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$107 50a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1, 5	25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 37a6 50	Havana, white, lb	12a14
Western (canal)	6 50a6 75	—— brown	9a10
Rye flour	3 87a4 00	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 18a1 20	*Tallow,*	
—— western	1 20a1 28	American, lb	6 1-2a7
Rye	68a70	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	35a40	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	8 00a8 50	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	5-8	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - - -	do	Brownville - -	do
Rochester - - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
All others - -	1-2	Farmers & Mec. -	do
Connecticut.		Lancaster - -	do
Norwich Bank -	par	St. Clairsville -	do
Bridgeport - -	do	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.

Utica, April 21, 1829. 12tf

HIGHLY INTERESTING MAP.

A MAP of the Land of Promise and holy City of Jerusalem, with a delineation of the most remarkable events recorded in the Old and New Testaments, a description of the passage of the Israelites from Egypt to the Holy Land, and of the miracles wrought by our Saviour—is now offered to the public. This Map is not designed to give instruction in the present supposed geographical divisions of the country which it represents. There is no correct map of that country in christendom; nor can there be, until the soil is cleared of its hordes of barbarians and banditti. A higher object is sought to be attained, viz. communicating a knowledge of the principal occurrences recorded in sacred history, with such a view of the country as is presented to the mind of the reader of the sacred page. The most important transactions recorded in the Old and New Testaments, are represented on this Map, in the divisions and places where they occurred, in such a pleasing and impressive manner, as to have a lively and lasting effect on the mind. Almost every hill and plain of that country have been rendered interesting to the christian reader, as theatres of transactions of which the records still remain. This Chart is eminently calculated to excite to a more particular study of the sacred oracles; and while it proves interesting to those who are learned in the scriptures, it must prove doubly useful to those who have not attained that knowledge of them which all should possess. Every family should be in possession of a copy of this Map, which will serve them as a text book to the most important events recorded in the Old and New Testaments.

The following named persons, eminent in their stations, have examined this Map, and given it their recommendation, as being worthy of public patronage:—

J. P. Wilson, D D
Ezra S. Ely, D D
J. J. Janeway, D D — Pastors of the 1st, 2d, 3d, 4th, 5th, and 6th Presbyterian Churches, Philadelphia.
Geo C. Potts, D D
T. H. Skinner, D D
William Neill, D D

Gr T. Bedell, } Rectors of St Andrew's, St John's,
B. Allen, } and St Paul's Churches, Philadelphia.
George Boyd, }

Henry Holcombe, D D Pastor of 1st Baptist Church.
Samuel Helffenstein, Pastor of German Ref. Church, Philadelphia.
J. Brodhead, D D Pastor of Dutch Ref Chh, Phila.
Tho's Sargeant, Minister of Methodist Chh, Do
Fred'k Beasley, D D Provost of University of Pa
Ashbel Greene, D D late Pres't of Nassau Hall, N J

Many more names of the first respectability could be added; but the above are thought sufficient to excite attention to the work.

An agent is now distributing this Map, well finished, and mounted on rollers, at six dollars per copy. A copy may be seen at the Bookstore of *Hastings & Tracy.*

Utica, May 26, 1829. 21

HENRY'S COMMENTARY.

HASTINGS & TRACY have just received the 2d volume of Henry's Commentary. Subscribers are requested to call and receive it.

Also—ITALY, during the consulate and empire of Napoleon Bonaparte, translated from the Italian of Carlo Botta: Gregory's Practice, (new edition): Macbeth on the Sabbath.

H. & T. have also a general assortment of Books and Stationary, &c. &c. *Utica, May 12, 1829.*

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 50

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March 10, 1829.* 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of JOHN MEREDITH, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 13th day of April, 1829.

16w10 JOHN MEREDITH, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of JOSEPH FROST, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in said county, on the 25th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 5th day of June, 1829. 23w6

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.

Tho's F. Clark, Att'y. 20m6